

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Edha* (*suddenly/whereas*) the Heaven[w] slit-she[y][1].	إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ١
2. And it[w] listened-she[y] for her Lord and *huggat* (*had been made to comply-she*[y]).	وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ٢
3. And *edha* (*suddenly/whereas*) the Earth[w] (*had been*) extended-she[y].	وَإِذَا ٱلْأَرْضُ مُدَّتْ ٣
4. And thrown-she[y] what (*is*) in it[w] and *takhallat* (*iteratively emptied-she*[y]) [*it*[w]].	وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ٤
5. And listened-she[y] for her Lord and *huggat* (*had been made to comply-she*[y]).	وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ٥
6. O, you the mankind: verily you[g] (*are*) a toiler to your[t] Lord a toiling; so [*you*[s]] (*are*) a meeter (*to*) Him.	يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ ٦
7. Then as-to whomever *oteya* ([*he*] *had been accorded*) his book by his *yamene* (*right-hand*[w]).	فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ ٧
8. So shall ([*he*] *be made to*) account an easy accounting.	فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ٨
9. And [*he*] transposes[2] to his family *masroran* (*he who is gladdened*).	وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ٩
10. And as-to whomever *oteya* ([*he*] *had been accorded*) his book beyond his back.	وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ١٠
11. Then [*he*] shall call a *thoboran*[3] (*utter-ravage*).	فَسَوْفَ يَدْعُوا۟ ثُبُورًا ١١
12. And *yassla*[4] ([*he*] *shall be broiled on/by*) a *Sa'era*[w] (*intensely kindling Fire*)[w].	وَيَصْلَىٰ سَعِيرًا ١٢
13. Verily he [was] in his family *masroran* (*he who is gladdened*).	إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ١٣
14. Verily he presumed that never *yahoora*[5] ([*he*] *retrogressively relapses*).	إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ١٤
15. *Bala*[6] (*indeed-not*)! Verily his Lord [was] by him *Baseeran* (*keen: Seer/comprehensive Knower of the facts and their ultimate consequences*).	بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ١٥
16. So not[7]! *Oqsemo*([*I*] *oath*) by the twilight.	فَلَآ أُقْسِمُ بِٱلشَّفَقِ ١٦

[1] To be *pondered* here is the word "**شقت**," and the "**الإنشقاق**" *extends lengthwise*! What is the significance?
[2] That is repair or return!
[3] The word "**ثبورا**" is infinitive noun, meaning intensity and implying *multitudinousness* and *utterness*! See **إعراب القرآن لــ محمود صافي**, and **القرطبي**!
[4] The word "**يصلى**" *transliterated* "*yassla*" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!
[5] The word "**يحور**" means retrogresses relapsing to an inferior or lesser phase! See **اللسان**!
[6] The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"="**نعم**," see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!
[7] For this "**لا**," by *consensus* is a *negation* particle, see **الدر المصون، احمد حلبي**! Also for the oath, see (S56:75-76)!

17. By[8] the night and whatever[9] [it[x]] cinctured[10].	وَٱلَّيۡلِ وَمَا وَسَقَ ١٧
18. By[11] the moon[x] and *edha* (*suddenly/whereas*) *ittasaq*[12] ([*it*[x]] *had attained fullness*).	وَٱلۡقَمَرِ إِذَا ٱتَّسَقَ ١٨
19. Surely you[z] (*shall*) embark *tabaqan*[13] (*hierarchy/rank*) after[14] *tabaqen* (*hierarchy/rank*).	لَتَرۡكَبُنَّ طَبَقًا عَن طَبَقٍ ١٩
20. So what (*is*) for them, not they[z] believe.	فَمَا لَهُمۡ لَا يُؤۡمِنُونَ ٢٠
21. And if (*had been*) recited on them The Qur'an[x] not kowtow they[z].	وَإِذَا قُرِئَ عَلَيۡهِمُ ٱلۡقُرۡءَانُ لَا يَسۡجُدُونَ ۩ ٢١
22. Rather who[r] unbelieved they[z] deny they[z].	بَلِ ٱلَّذِينَ كَفَرُواْ يُكَذِّبُونَ ٢٢
23. And Allah (*is*) knowinger by what they[z] cache/cognize.	وَٱللَّهُ أَعۡلَمُ بِمَا يُوعُونَ ٢٣
24. So *bashsherhom*[15] (*let-you*[s] *tell pleasant tidings to them*) by a painful torment.	فَبَشِّرۡهُم بِعَذَابٍ أَلِيمٍ ٢٤
25. Except whom[r] believed they[z] and they[z] worked the righteous works for them remuneration other than diminishing/ceasing.[16]	إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمۡ أَجۡرٌ غَيۡرُ مَمۡنُونِۭ ٢٥

[8] In Arabic the letter "و" is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is "*by*!" Therefore, since this *Ayah* begins by making an oath by the name of the "النَّازِعَات," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning!
[9] The particle "ما" is an *infinitive* particle, although it could be *connective* particle! See إعراب القرآن، لمحمود صافي!
[10] The word "وسق," as *noun*, basically means "a camel's load," about three hundred and twenty pounds by Hejaz people and four hundred and eighty pounds by Iraq's people! And "وسق," or "اتّسق" as *verb*, means *burdened* or *carried*! And "وسقت النخلة" = the date-palm had fruited a lot more than normal! Also as a *verb* means: (1) set, (2) included or encompassed or *cinctured*! See اللسان!
[11] See footnote 6429 above regarding "by!"
[12] The word "اتّسق" means attained its fullness, i.e. became full-moon! See اللسان!
[13] The word "طبق" could stand for *more than one meaning*: (1) *situation*, (2) *hierarchy*, (3) *rank*! That is to say: you shall embark *with respect*[t] *the nearness to Allah (SWT)* situation after/on top of another situation; or a hierarchy after/on top of a hierarchy; or rank after/on top of another rank! See القرطبي!
[14] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!"
[15] See the *Lexicon* attached to this *Translation* for *bashashara/youbashsharo/mubasheron*=بشَّر\ يُبَشِّر\مُبَشِّر!
[16] The word "ممنون" means *simultaneously* neither diminishable nor ceasing!